

THE CRYER.
A
SERMON
PREACHED AT
PAVLS CROSSE
THE FIFTH OF FE-
bruarie.

By *Nathanaell Cannon*, Preacher of Gods
word at Wokeingham.

I. TIMOTH. Chap. 5. vers. 20.
*Them that sinne rebuke openly, that the rest also may
feare.*

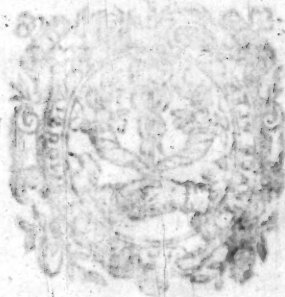


AT LONDON
Imprinted by FELIX KINGSTON, for
H. R. 1613.

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A
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PREACHED AT
FAVINGHAM
THE FIFTH OF FEBRUARY
1813

By Nathaniel Lawson, Minister of God's Word at Wokingham.

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TO THE RIGHT
WORSHIPFULL AND
WORTHY KNIGHT SIR HENRY

*Newell the elder, of Billingbeare in Barke-
shire: the blessings of earth, and the
ioyes of heauen.*



*Ir, My experience of your Noble
disposition, and good affection to-
wards Gods Ministers, doth giue
me assurance that you wil vouch-
safe to patronage this poore Pre-
sent. If I haue assumed beyond
reason, I am ready to beg pardon,
onely thus farre I will extenuate*

*my fault, by pleading it rather an error of loue then the
loue of error: The place where I line (Worthy Knight)
doth acknowledge you for many fauours, but especially
for your bountie towards their Lecturers, whereof I the
meanest of them that euer was, haue iust cause to praise
God both for the countenance and comfort that I haue re-
ceiued, and as Samuel saith vnto the people, God forbid
that I should cease praying for you; as for this subiect that
now is come in publike view, was it for the worth of it that
it saw the light, or that it lighted vpon your protection? no*

1. Sam. 12. 23.

The Epistle Dedicatorie.

1. Tim. 4. 12.

verily; for I am not able to speake the language of Canaan, which action were but tranſeant; and therefore unfit to ſatisfie good iudgements by writing, which will be more permanent: But I may alleage the deſires of many, for the publike benefit hereof, vnto whom I haue at length thus far condeſcended, although happily I may run within compaſſe of cenſure, by yeelding and conſenting to do them pleaſure: but I hope to meete with Chriſtian Readers, who will not deſpiſe Timothy for his youth, but rather helpe then hinder any of Gods Labourers, although they bring but ſticks vnto the Altar. Seeing therefore I muſt needs let it goe, it is my ioy to remember to whom it goes; I doe therefore principally recommend it, and that by name vnto your good Worſhip, not doubting of your acceptance. I doe alſo offer it vnto all the reſt of Gods children, preſuming vpon their patience; it is too plaine to pleaſe, yet God may bleſſe it, it will paſſe but for Country Diuinitie, yet God may prefer it euen to ſuch eyes and eares as may worthily eſteeme of it; as it is, Right worſhipfull, it is yours, a poore teſtimonie of a thankfull heart, which ends with prayer to God for you, your vertuous Ladie, and all thoſe of your moſt Chriſtian familie.

Your Worſhips in all duty,

NATHANAEL CANNON.



A SERMON PREACH-
ED AT PAULS CROSSE,
the fifth day of Februarie. Anno
1609.

ESAY 58. VERSE I.

*Cry aloud, spare not, lift up thy voice like a trumpet,
and shew my people their transgression, and to the house of
Iaacob their sinnes.*



Hen Authority, which I reuerence,
had called me vnto this place, I be-
sought the Lord, to supply mee
with matter fit for this place. For
hither it is that *Moses* and *Aaron*;
and the rest of the *Gods* doe resort,
to pay their spirituall tribute of
prayer and thanksgiving vnto our
heavenly *Casár*, herein I doe not,
nor I dare not flatter, *Non ipse dixit*, not *Pythagoras*, but
God himselfe, I haue said you are as Gods, *Psal. 82. v. 6.*
Now then this your denomination, and stile of dignitie
doth put you in mind of a Christian dutie; and that is to be
holy as your heavenly Father is holy: which exemplarie
proposition will reade a lecture vnto each person for the
discharge of his calling, but more especially vnto those
whom the Lord hath placed ouer his people, either in So-
ueraigne Maiessty as Kings and Princes; or else in substi-

tute Authoritie, as Rulers and Gouvernours, of whom it will bee required in their severall places, not onely to afford vertue her due encouragement; but also to enioyne sinne a condigne punishment, and for the better suppression, to take the young Impes thereof and dash out their braines against the Stones of Iustice: remembering alwaies that the time will come, of *Redderationem villcationis tuae*: which calls for an account of our Stewardship, *Luk. 16. 2.* If your expectation shall propose this question, of *Quid sibi vult*? what means the Preacher by this *Ænigmati*call and wheeling preface? My meaning is; nay the meaning of my Text is, Right Reuerend, Right Honorable, and right dearly beloved, to tell you, that if euer there were a time for *James*, and *Iohn*, to be surnamed *Boanerges*, which signifies the sonnes of Thunder, *Mark. 3. 17.* Now is the time for Gods faithfull Ministers who are their successors, to Thunder out Gods Iudgements against vnpenitent sinners: for sinne is growne to be a Giant; like vnto *Goliath*, *1. Sam. 17. 10.* who defies the God of Israel in the open hoast; yea sinners are growne as impudent as *Babels* builders, who would erect a Tower, whose top should reach vp to heauen, to outface the Almighty: *Gen. 11. 4.* They haue asked long agoe who shall controll them, *Psal. 12. 4.* their tongues are their owne to speake what they list, their feet swift to shed blood: and thus they drinke vp iniquitie as it were in bowles, and pull sinnes together as it were with cart-ropes, *Esay 5. 18.* Thus God is prouoked every day, whilst Satan the Prince of darknesse compasseth the earth to and fro, *Iob 1. 7.* And *Simon* and *Lewi*, partners in villanie ioyne issue with him to pull (if it were possible) euen starres from heauen, that is, to deceiue the righteous, who shall shine as starres in the firmament: *Dan. 12. 3.* As for the rabble and rout of vngodly ones, they runne as headlong into perdition, as the heard of swine did into the sea, *Matth. 8. 32.* O they dare murder, steale, lye, blaspheme, commit adulterie, grind the faces of their poore brethren, and yet for all this with *Gehazi* they dare looke *Elihu* in the face: *2. King. 5. 25.* Yes for all this they will come into the

the Temple of God. *Ier.* 7. 10. And thus they trample the blood of Christ Iesus that Immaculate Lambe vnder their feet: thus they grieve that good spirit of God, whereby they were sealed vnto the day of redemption; thus they vex the soule of iust *Lot*: *Gen.* 19. 7. and laugh at *Noah* the preacher of righteousness, asking him when these things shall come to passe: nay with *Pharaoh*, they aske who is God, *Exod.* 5. 2. and conclude with *Dauid* noddie in the 14. *Psalme*, which soole hath said in his heart there is no God: hereby is the Lord our God dishonoured, blasphemed, and meerey contemned euen by those who with *Ahab* haue sold themselves to commit wickednesse: *1 King.* 21. 20. But alas saith *Abraham*, will the Lord destroy the righteous with the wicked? no surely: *Genes.* 18. 23. And therefore God doth send vs forth as his watchmen, to giue warning vnto his people of the Iudgements to come, and call them out of the *Babylon* of wickednesse, lest they bee partakers of her plagues: *Apo.* 18. 4. And for this cause doth God command his shepheards to take care of his little flocke: *Luk.* 12. 32. And againe, for this cause we preach the glad tidings of saluation vnto the elect children of God, who for their parts will receiue it, although the vngodly ones doe loath it; and indeed make but a iessling long at the messengers thereof: *Ezech.* 33. 32. Thus for *Indahs* sake are we sent to preach? For though *Israel* play the whore, yet *Indah* should not sinne, *Hos.* 4. 15. But alas euen *Indah* her selfe is growne to rebell, and in Ierusalem is found transgression; and therefore to whom shal we speake? *Ier.* 6. 10. Who will belecue our reports; wee are but one of Israels leaders; for God saith hee will haue Israel led like sheepe, by the hands of *Moses*, and *Aaron*, *Psal.* 77. 20. As who should say, I will haue the Magistrate, and the Minister, ioyne together the word, and the sword, that sinne may be afraid to shew his face, the one shall informe, the other reforme: thus ioyning both together, they are *prologe*, *rege*, & *grege*, both for Church, King, and Common-wealth: The consideration whereof my brethren, hath begotten this preface which I haue made vnto the

cry, or rather the out-cry that I am to make against sinne, that lets vp and downe in our streets; sometimes disguised like *Ieroboams* wife; sometimes railing like *Rabsakeb*, *Esay* 36.15. Sometimes lurking in the bottom of the ship like *Sonias*: *sonas* 1.5. Sometime couered with a habit of holinesse, like *Satan* himselfe, who will not alwaies appeare like a diuell, but like an Angell of light: 2. *Cor.* 11. 14. Behold therefore let vs ioine together, to doe God faithfull seruice; and pardon I beseech you this strange prevention: For *Moses* and *Aaron* together may bee likened vnto the two Cherubims, who with their wings doe couer and defend the Arke: and *Esay* being thus assisted, is contented to be the crier, and lets you know that he is sent from God, not to tell newes at Athens, *Act.* 17. but to tell Iuda of her finnes and Israel of her transgressions. In the handling of which Scripture, I will commend vnto this Honourable and Christian Auditorie, these parts and points ensuing:

1 With what voice wee must preach against sinne, even with a crying voice, Cry saith God.

2 The quality of this cry, in the second word, Aloud:

3 The equitie of this Cry, which bids vs reprove sinne in all; and forbids vs the sparing of any:

4 The voices exaltation, or exention, even for attentions sake, lift vp thy voice.

5 The allusion being so lifted vp, it shall be as a Trumpet, the one prepares vnto the day of battaile, the other to the day of iudgement:

6 The place or people to whom this Sermon shall bee preached, to *Iuda*, to *Jacob*.

All these particulars, doe offer themselves vnto vs, and for obseruing of methodicall *Decorum*, wee are to begin with the first, which is the Preachers voice, a crying voice, Cry saith my Text.

Dauid hath a song of two parts, whereby generally wee may patterne our preaching. I will sing mercy and iudgement saith he: *Psal.* 101. 1. He thereby sets forth the platforme of government, the which hee will vse in his house when God shall plant him in his Throne; that is, hee will shew

shew fauour, and mercy to encourage well doers, execution and Iudgement to punish malefactors; a fit patterne for our preaching, and for the fingers of Israel to take example by, to sing mercy, that is, to preach the glad tidings of saluation, to them that long after God, that hunger after righteousness; to preach Iudgement, and the Law, to them that go on forward in their wickednesse, to fit their crying finnes with crying Sermons.

Cuncta prima tentanda, sed immedicabile vniuers

Eius recedendum, ne pars sincera trabatur.

In the first place lenities, preseruatiues, restoratiues, to wooe them, to win them, to beseech them, through the tender mercies of Christ Iesus, that as new borne babes they would desire the sincere milke of the Gospell. 1. Pet. 2.2. But if this will not awaken them out of their dead sleepe, and lethargie of Sinne, but that they be still stonie as *Pharao*, worldly as *Demas*, enuious as *Cayne*, couetous as *Iudas*, trecherous as *Absalom*: When they are thus frozen in the dregs of wickednes, & that the Text of mercy is but a dead letter vnto them, then to the rasor and make Incision to the soule it selfe. For the word of God is mighty in operation, and sharper then a two edged sword, *Heb. 4.12*. This searching word will launch, and burne, and search the dead & rotten flesh of their benumbed consciences: who all this while haue had their cogitations darkned and are past feeling, *Ephes. 4.18*. Thus their desperate diseases must haue desperate remedies: and as Saint *Ambrose* aduiseeth, *Scindatur vena cordis ferro cōpunctionis*: we must euen open the heart vaine it selfe: Of which kind of preaching, Saint *Hierome* speaking, saith, *Dum pungit, vngit*, while it seemes to hurt, indeed it heales: and therefore the men of God haue sung seuerall tunes; *Aaron* speakes; *Ieremy* weepes, *Esay* cries, and it is high time so to doe. The heavenly Harbinger Saint *Iohn* the Baptist, being to prepare the way of the great King Christ Iesus, comes as an officer and is called by the name of a Crier, which is vsuall with the Scripture, to giue them names according to the nature of those things committed to their charge, by reason wher-

fo 2

of, the men of God in the sacred Scriptures are sometimes called Stewards, Shepheards, Watchmen, Builders, Trumpeters, Embassadors, and in this place Cryers: meaning that the cry against sinne, should answere the cry of sinne: for God hath seene villanie in the house of Israel, *Hos. 6. 10.* And the reason why the threatening voice of God, cries fire and brimstone to be rained vpon Sodome, is this, because the cry of Sodome and Gomorrah, did ascend vp into the heauens, *Gen. 18. 20.* Hence it is that *Jonas* must cry against Nineueh, *Jonas 1. 2.* because their wickednesse was come vp before God. Hence it is that the cry of the desolate and oppressed hath pierced the eares of the Almighty, *Psal. 12. 5.* Therefore in a case of sinne, especially of crying sinnes; we must not waisper *uocibus stentoris*, as *Marloras* obserues vpon this place: for this cause when as the foure Euangelists haue been resembled by some writers vnto the foure beasts mentioned in the first chapter of *Exachiel*, ver. 10. Saint *Marke* hath been compared vnto a Lion, because hee begins with the preaching of *Iohn Baptist*, who was a crier, and roared like a Lion in the wildeernesse, when hee preached the doctrine of repentance: & for this cause was our owne Prophet, in the 40. of *Esay*, vers. 6. commanded to diuulge our mortalities with a generall cry: which cry tels all ages, sexes, and conditions, that they are but grasse: thus are the faithfull dispensers of Gods word taught how to handle the Scriptures, how to pronounce the language of Canaan, how to rouse the sluggard, how to preach feelingly and powerfully, how to make *Felix* tremble, how to handle *Herod*, and how to make hearts ake, and rent asunder as doe theirs: *Act. 2. 37.* when they after such kind of preaching, come in a great distraction vnto the Apostles crying, men and brethren, what shall wee doe to be saued? Let the word of God therefore be our warrant, and Christ himselfe our Authority, who sends vs forth, *Eccc ego mitto vos, Matth. 10. 16.* Behold I send you forth, not with whispering voices as if you durst not speake out; nor with *Sirens* voices, as if you would onely enchant the eare, but with crying voices to ring sin such an allarum, as it may fall into

into *Nabuchadnezzars* ague, *Dan. 4. 6.* The shaking of his heart, and the trembling of his soule, wherein if wee shall faile, or faint, O what a fearefull Iudgement hangs ouer our heads, when you shall die in your finnes for want of these voices, and then your blood to bee required at our hands: *Ezech. 33. 8.* Whereupon if wee durst adventure, yet God will haue other Criers, even the very stones of the street would haue shrieking voices against vnrepentent sinners: This Christ affirms vnto them who bids him command his Disciples to hold their peace; if these (saith Christ) should hold their peace, the very stones out of the wall would crie against you: whereunto *Habacuk* alludes chap. 2. vers. 11. when hee saith that the stones shall crie out of the wall, and the beame out of the Timber. Thus hauing made way vnto crying in generall; let vs come more particularly vnto those finnes, which the Scripture sets forth with crying voices, that so *Esay* may fit those crying finnes with crying Sermons: for God will haue it so, as appeares by this rule and obseruation which stands forth for our direction, and bids vs crie. Now we must vnderstand that sin hath conceiued, and brought forth foure cursed daughters, who cried at their birth, and ever since haue cried for vengeance; yea the Scripture hath given them a name, answerable to their nature, as it doth vnto *Ieroboam*, who hath this addition, *Ieroboam* the son of *Nebat* that made Israel sinne: so these finnes haue titles, and that is crying finnes; the first whereof is wilfull murther, and this hellish Furie, had a crying voice immediately after the worlds creation; for cursed *Cain* kills innocent *Abel*; and the blood of *Abel* cries for vengeance vnto the Lord, *Gen. 4. 10.*

The second are carnall finnes against nature, which hauing been gluttoned and pampered with fulnesse of bread: *Ezech. 16. 49.* haue burst forth in such open wickednesse, as it is shame as the Apostle saith, to name those things that are done amongst them in secret, *Ephes. 5. 12.* These finnes also haue horrible voices and cry for vengeance against *Sodom*, *Gen. 18. 20.*

The third is the oppression of the poore, whether father-
less,

lesse, widowes or comfortlesse. This also crieth vnto God and the Lord promisseth to heare their cry, *Exod. 22. 23.*

The fourth is the defrauding or keeping backe of hire, and wages from the needy and hungry labourer, this keepeth not silence, but crieth vnto God, for so saith *S. Iames, 5. 4.* Now if we shall looke ouer them all seuerally, can we say of the first that because the instance is in the cry of *Abels* blood, that therefore others that haue been slaine, haue not crying voices as well as hee: yes my brethren, this Iustice is granted vnto all them that haue been bloodily handled, for all the righteous blood saith God, that hath been shed from the blood of *Abel*, to the blood of *Zacharias* the son of *Barachias*, who was slaine betweene the Temple and the Altar, shall come vpon the Lewes, *Matth. 23. 35.* And *Esaie* prophecieth that the earth shall disclose her blood, and not hide her slaine, *Esaie 26. 21.* That this sinne is hatefull vnto God, witnesse that in the 8. of *Iohn*, where *Satan* is called by the name of a Murderer, and what doth the Text intend, *Gen. 9. 5. 6.* where the requiring of blood is so often geminated, and doubled, as that the charge may appeare to bee of no small consequence: I will require your blood wherein your liues are, at the hand of euery beast will I require it, and at the hand of man will I require it: Who so sheddeth blood, by man shall his blood bee shed againe: O the care also that God takes of mans life! when he commandeth battlements to bee made, lest if anyman should fall downe, blood should be vpon the house, *Deuters. 22. 8.* Nay, *Dauid* though he were a man after Gods owne heart, yet hee shall not build God an house, because his hands were stained with blood, *1. Chron. 28. 3.* And in the 22. of the *Renel.* those bloody *Neroes*, and monsters of nature, are shut out of heauen gates, and they must stand without, among the dogges, the Inchanters, and those cursed ones there named. For as much then as that land which is defiled with blood, cannot bee cleansed, but by the blood of them that shed it, *Numb. 35. 33.* then I say with *Iob*, O suffer me to speake: for wee are commanded by our God to cry, and Christ himselfe hath put vs in Commission:

Eccc

Eccē ego mitto vos, Matth. 10. 16. Behold I send you, being sent, I come, being come, I cry. To you Right Honourable, to you I cry; you haue a sword that is borne before you, looke that you draw it forth against these blood-suckers, who like Leaches glut themselues with the blood of their brethren: That sword of yours is carried vpright indeed, when it doth not onely cut, but cut off those that make practise and grow very skilfull in *Isaiah* occupation, the word of God hath giuen your sword such an edge, that yours will cut asunder all their swords. Remember I beseech you, that the life of the Law doth consist in execution, which will ferret out these scruage Cannibals, who lie lurking in the skirts of your City: had *Zimri* peace that slue his master? *1. King. 16. 16.* and shall they be sheltered in your City that kill vp their brethren? no, God forbid. In the third of *Nabum*, vers. 1. there is a cry against a Citie, a bloody Citie: Obloody Citie (saith the Text) full of lies and robberies; euen strong oppressions. But you will answer that this is not spoken of London, but of Nineueh; I grant you this: and yet I am afraid the application will reach to London, if you will not admit of this; and that it shall bee denied for being laid vnto your Cities charge: O then giue answer; if all be well as *Samuel* saith vnto *Saul*, *1. Sam. 15. 14.* What meanes the bleating of the sheepe and oxen that is heard: so then if this Citie bee not a bloody Citie; what meanes those lamentable cries, that are oftentimes made for the slaine amongst you; sometimes of children for their fathers; of widowes for their husbands, besides the poysonings, stranglings, and inhumane practises so often committed: Our dread Soueraigne the King, hath put that sword of Authority into your hands; and the King of Kings hath commanded that euery soule be subiect vnto the higher powers, *Rom. 13. 1.* and therefore *Curat lex*, let law haue his course, against such lawlesse and gracelesse monsters, that feare neither God nor mā: then shall you see what a blessing will follow, whē once this goodly garden is weeded and cleansed from these destroyers, then many a sweet sacrifice will it yeeld vnto the Lord, and your prayers

be as incense in the nostrils of God, when the execrable things are done away, and *Achan* done to death, then *Israh* may goe vp and prosper, *Iosuah*. 7. 13. Yea then your City shall bee like Ierusalem, the City of the great King, which was at vnity with her selfe, with her God, and with her neighbours: vntill blood, Idolatry, and contempt of Gods word, puld downe her walles, and made Ierusalem an heape of stones: O therefore you that are the Senatours of this City, but especially (you my Lord) who vnder our gracious Sauetaigne are chiefe Governour thereof: Let me call vpon you in the name of God, both for your care and conscience in the punishment of this sinne, for it is a crying sinne ouer the whole land, but especially in this famous City, and when you shall sit vpon *Cain* and *Israh*, and the like wilfull murderers, remember *Esay* the Cryer who tels you that if you spare them, you will bespeake such iudgements for your selues, as will neuer glue ouer crying, vntill God who is Lord chiefe Iustice ouer the whole world, reuenge the cause: but if you shall bee tender ouer that blood, which indeed is precious in the eyes of the Lord; then know, the Lord hath many blessings in store for you, and as *Nehemiabs* prayers, *Nehem*. 13. 14. The Lord will remember you in all that you haue done for him; and as for the edge that God will giue vnto your sword in doing of Iustice, you shall finde it like to *Aarons* rod, *Exod*. 7. 12. that as his rod did eate vp all the Inchanters rods; so your sword will so purge this City of stabbers, and common quarrellers, as that hereafter they will not with *Lamech*, *Gen*. 4. 23. brag how many they haue slaine in their fenfing furies. But I dwell too long vpon the first point, hauing so many to speake vnto: now therefore I shut it vp and say, that seeing blood hath a crying voice, you are so suffer vs to cry against it: and yet I haue not spoken this of any part of this, as if I would insinuate, that Iustice in this place were either asleepe, that it would not, or muffled, that it could not see these inormities: No, I am assured that you wake when others sleepe, and that your care is for others, whilest others haue this priuiledge freely to follow their owne.

owne affaires; onely this I aimed at, that though my Text allow me to be a Crier, yet herein I make my selfe an humble petitioner vnto you, in the behalfe of my Lōrd and master Christ Iesus, to beseech you that his poore members may not haue their blood bought nor sold, or wilfully shed, without condigne punishment thereunto belonging. And thus much for the Preachers voice, which must answere the peoples sinnes with crying; that is, their crying sinnes must haue crying Sermons.

THE SECOND PART.

Aloude,

AND now I must call vpon the name of the Lord, for the strengthening of my voice; because this part of my Text bids me speake out; that is, crie aloud: for there are some of these cursed daughters that haue not heard my crie, and I thought to haue dealt with them altogether, and so like vnto *Iehu* in the destruction of *Ahabs* house, to destroy them all at once: but I must deferre those other three crying sinnes, vntill I come vnto the voices extention; for then I am to tell Iuda of her sinnes, and Israel of her transgressions. In the meane time I am to deale roughly with the vngodly ones, as *Ioseph* did with his brethren, *Gen.* 42. 16. for they haue stopped their eares and will not heare; charme the charmer neuer so wisely. But God will haue this their deafnesse of hearing, ouercome with our loudnes of speaking; & therfore *Esay* here cries aloud: the great ban dog of hell, the diuel himselfe who in serpentine wisdom is more subtil then any beast of the field, hath so enured his young whelpes of perdition vnto howlings, roarings, and loud cryings in the middest of their chamberings, surfeittings, and drunkennes, in their idolatrous chantings, and superstitious cryings; like vnto the Baabtes, who cry so loud vpon their wooden god *Baal*, *1. King.* 18. 26. that they are hoarse againe: I say their master the diuell, whom they serue, hath so accustomed them to such loud noises and out-

rages in their sinning, as that for their conuersion speaking will not serue the turne, but there must be crying; neither will crying suffice to startle them, but it must bee a very loud cry; that euen as one that is naturally deprived of the use of hearing; cannot be partaker of their meanings that speake vnto him, vnlesse they lift vp their voices exceeding loud: so those whose eares Satan hath stopped, or rather bewitched that they should neither heare, nor beleue the truth, *Gal. 3. 1.* cannot be partakers of the cry that we make against sinne, in regard of the outcry that sinne maketh against the word of God: so that vnlesse the Lord himselfe crie *Ephra*, that is, bee opened vnto their hearts, they are viterly vncapable of our voices, for if wee cry aloud, sinne will speake with a louder voice, and carrie them away from vs. The practise of this his diuellish pollicie, we may reade of in the second of *Kings*, chap. 16, verse 3. where *Ahaz*, King of Israel causeth the young children to goe through the fire, according to the manner of the Gentiles, who offered their children vnto *Moloch*, *Psalms*, 106. 37. And because the loud cry and shrieking of these little children being thus tormented in the fire, should not cause their parents who stood by as beholders of this cursed tragedy, to be moued with compassion towards their children at their loud crying; therefore saith the note vpon that place which is drawne from the Hebrew writers, there was order taken that there should be a great and loud noise of Tabrets, and wind instruments in exceeding loud manner, that so the sound of the musicke might drowne the crying of the children. O hellish and diuellish pollicie, hauing no lesse subtilty, then barbarous cruelty, not leaving there, but continuing to this day: for euen now my brethren doth Satan put this in practise amongst vs, causing the tabrets of pride, pleasure, oppression, and sensuality, to sound so often and so loud in the eares of the vngodly, as that our voices who are Gods Ministers, are not so much as heard, or at the least not regarded amongst them: These are those that are possessed with that deafe diuell mentioned in the ninth chapter of *Mark*, O who shall perswade these men, or rather

rather these monsters, to bee conuerted vnto God: when they runne a whoring after their owne inuentions, and set vp the Idoll of Nature, in stead of rendring that honour vnto God which they ought to performe: These are they that haue put God farre from them, and haue made a couenant with death, and dare venture vpon the Iudgements of God; and as for his mercies they haue not regarded: nay, though God would be pleased to entreat them, *Hos. 6. 4.* O Ephraim, how might I entreat thee, O Iuda, what might I doe vnto thee; though God would gather Israel as a Hen her chickens, yet she would not: how fearefull therefore is the case of such as haue made a mocke of God: tell them of God, they cry *quis*, tell them of Iudgement, they cry *quando*, tell them of Hell, and that Helhound *Machauill* hath taught them to answere that there is no such thing, no such place, but onely an inuention to conforme inordinate affections within the compasse of some reasonable obedience: and from hence it is that they diuulge their Satanicall suggestions of *ede, bibe, tula, post mortem nulla voluptas*: Eate, drinke, and be merrie, for to morrow wee shall die: these are our Naturalists, and Atheisticall Epicures, who looke after the spring and fall, Summer and Winter, who haue got the knowledge of euerything but of God, whom to haue knowne had been life euerlasting, *Iohn 17. 3.* these men speake stoutly, walke proudly, liue wickedly, and therefore must bee told of it soundly, with loud voices, full of Gods holy spirir, whereby they may send it with a witnes vnto their hearts: and it is time that they bee taught to know both God and themselues; for they are irregular Libertines, and will not admit of a Deity, lest they should be accountant for their monstrous iniquity. But I would faine aske one question of the Atheist; how comes it to passe that they denie God, and yet are afraid and tremble at the least of Gods Iudgements? *Suetonius* in the life of *Caligula* tels a strange storie of that proud Emperour, who one day blasphemously charged the heauens that they should not dare to raine vpon his gamesters, and yet is so affrighted at the flash of euery lightning and clap of thunder, that hee

runs and hides himselfe vnder his bed, for feare of these iudgements who are Gods executioners. And againe, is not *Belshazzar*, *Dan. 5. 6.* in a pittifull taking, at the sight of a hand writing vpon the wall; when the Text saith, his countenance changed, his thoughts were perplexed at that apparition: in what a case would he then have been, if God himselfe should haue appeared in Iudgement vnto him. Now then let *Diagoras* the Mellian Poet, or *Theodorus*, the Cyrenian, whom *Dr Plessis* in his tract of Christian religion, accounted the chiefe-taines of Atheisme; yea or *Machiavel* himselfe who hath spawned these diuellish positions throughout all the world: let these or any of these ioyntly or severally, shew vs some reason for the former question; no no, it will be answered with silence as he answered the King, *Matth. 22. 13.* Friend how camest thou in hither, without thy wedding garment, and the Text saith he was speechlesse: and so I would to God that these wicked ones were speechlesse too, I meane not suffered to speake so blasphemously as these reprobate *Esaus* doe. O that our loud voices might drowne their wickednesse, as they would no question, if they were seconded by some good law that might cut them off. It is high treason to impair the title of an earthly King; and great reason, for they and their powers are ordained of God, *Rom. 13. 1.* They are the Lords annointed, Gods Vicegerends here vpon earth: yea my Lord the King is as an Angell of God; and therefore shame and confusion couer their faces, that lift vp either hands or voices against their sacred persons: O much more would this bee aggravated, against those blasphemous Imps, who oppose themselues against the King of Kings, and Lord of Lords: The Heauens therefore grant vs that are his Cryers, strong voices with courage, loud voices with knowledge, to pray, to preach, to cry, and that aloud against these vncircumcised Philistims. And thus much for the discouerie of those filthy fooles; I meane those damnable Atheists, who haue denied our God, robbd him of his Honour, and by their loud blasphemies call for vengeance as a due recompence to bee powred vpon them.

even to their condemnation for ever and ever that denie
Iehouah, the great God of Israel; *Et totus populus dicit.*
 Amen.

 THE THIRD PART.

THe next eleuation of my voice into a louder Key, is a-
 gainst him that challengeth the Keyes; my outcry
 therefore is reserved for Babylon; where abomination
 stands at the gate, to let in all those that will enter cove-
 nant with her, but to debarre their entrance that have loud
 voices in the discovery of her.

But wee haue learned not to feare the faces of men, *Ier.*
1. 8. especially of those who labour to deface the glory of
 God: and whereunto shall wee liken our first admission as
 touching the view of Romes abomination better then to
 that which is spoken of *Ezechiels* vision: for as *Ezech.* 8. 8.
 is commanded to enter in at the gate, and to see their abo-
 minations; and being entred, hee shall see a wall into the
 which hee must dig, and then he shall come vnto a doore,
 which doore he must open, and there hee shall see all man-
 ner of abominations, and going farther he sees more, and
 still the spirit leades him, and shewes him more and more;
 and the farther hee goes, the more abomination hee sees;
 even so must I digge into the wall of Babylon; and there
 breake open the doore against them; which being done,
 I shall shew you all manner of abominations, such as haue
 spread themselues like a leprosie, and with the *Rassitude*
 haue poysoned almost as many as haue with any liking but
 looked vpon them; and when I shall grow a wearie of spea-
 king (for our bodies are not brasse:) then you the hearers
 shall confesse, that there is more abomination then wee
 haue spoken of; yea much more then euer we shall be able
 to discover. That which *Jeremy* speaketh in modesty, I may
 well speake in true humility, *Ierem.* 1. 6. O Lord I am a
 child, and cannot speake of their lies, their forgeries, their
 doctrine of diuels, their massacres, their murders and
 bloody

bloody impositions, their indulgences and pardons, comminations and cursings, excommunications and deposing, their equiuocations, mentall reseruations, daily prolecks and intendments, for the ouerture of Kingdomes; their allowance of brothell houses and damnable dispensations, their auricular confessions, and veniall transgressions, their inuocation of Saints, and adoration of Images, together with an infinite rabble of humane inuentions, which the Diuell, I would say the *Pope*, doth authorize and allow. Now if any shall say to me as the Apostle speakes vnto *Simon Magus*, thou art in the gall of bitterness, *Act. 8. 23.* O then I would cleare my selfe by an appeale made vnto the consciences of all them that feare God, whether there be not more abomination in the shop of *Rome*, then I haue spoken of; yea whether shee doth not vent her wares vnto her trusty Factors, I meane her Popish Seminaries, who like pedlers walke vp and downe with packs of Poperie, and seduce as many as they can, both from their dutie that they owe vnto God, and from their allegiance they owe vnto the King. Now if any man shall say againe that these kind of repetitions and obiurgations doe not saue of Gods spirit; for then I would rather goe backward and couer their infirmities: No my brethren it is time to pull off Romes vizard, and it is lawfull to discover her filthinesse. We may truly say as *Jeremy* saith, we would haue cured Babylon of her wounds, but she would not. *Jerem. 51. 9.* and therefore as God speaketh vnto the incorrigible persister in sinne, *Psalm. 50. 21.* Wee will now reprove her, and set before her the things that she hath done: and for the warrant of our being in earnest against those who are not in iest with vs and our religion: wee will goe no further then Christ himselfe, who though hee teach his Disciples to learne of him to bee humble and meeke, *Luk. 11.* yet this meeke schoolemaster is exceeding loud against the Scribes and Pharisees; witnesse himselfe in the 23, of *Matth. v. 14. 23. 16.* and so forwards, woe vnto you Scribes and Pharisees, hipocrites, serpents, blind guides, painted sepulchres, and such like, of whom wee may learne to entitle the enemies

mies of God vnto those names, especially when their actions make euident demonstration of the same: and to begin with his Holinesse himselfe, who will not bate an ace of being *Peters* successor: *O quantum mutatus ab illo*: where doe we reade that euer *Peter* enioynes Emperours, Kings, and Princes, to kisse his feet; but Pope *Hildebrand* puts the Emperour *Frederick*s necke vnder his feet; and to make vp the measure of his blasphemie, vrgeth that Text out of the *Psalmes*, Thou shalt goe vpon the Adder and Cockatrice, and shalt tread the Lion, and Dragon vnder thy feet: And yet for all this insulting tyranny, the Pope is, *Servus servorum Dei*, a seruant of Gods seruants; the Lord of his mercy keepe vs from his seruice. To goe from their persons to their positions; as namely, that it is lawfull for the Pope, at his *Beneplacitum*, to depose Kings and Princes, and to deprive them of their Imperiall Crownes; as also to discharge their subiects from that allegiance they owe vnto their Soueraignes: O is not this very sound doctrine! can the Oracle of hell deliuer any thing more dangerous; they are indeed sentences of damnation, hattfull positions, and that which verily forbids the reposing of any trust in them: and yet behold this is *Peters* successor, *Non tenet similitudo*, He is in nothing like *Peter*, vnlesse it be in denying of his master. The Prophet *David* is vtterly out of charity with the enemies of God, in the 139. *Psalm*, verse 21. He cannot containe himselfe, but appeales vnto God: Doe not I hate them O Lord that hate thee: and though God who is the heart-searcher knowes this affection in *David*, yet he appeales with a *notum sit omnibus*, Be it knowne to all; to heauen, to earth, to God, to man, that I *David*, a King, and a Prophet, doe confesse, and professe my selfe an vtter enemy vnto those that bandie themselves against God, and his word; yea the Lord himselfe is said to hate all those that hold of superstitious vanities, *Psalm*, 22.

But to retire from them, and all that is theirs, this onely doe I add, that which indeed maketh vp the measure of their iniquitie is their barbarous and mercilesse crueltie; and this, with hypocrisie, are inseparable companions of

Poperie, they haue *Iacobi* voice, but the Lord deliver vs from *Esaus* hands, for wee should finde them rough enough. Indeed *Rome* need not scorne the sense of *Edom*, which signifies all bloody.

O therefore bee wise you that are Iudges of the earth, helpe, helpe, we humbly beseech you to defend the Lords Vineyard: O helpe to take those young foxes, *Cautie. 2. 15.* and those young Cobs which destroy the vines; I meane our Seminaries, Iesuites, and seducers, *abscindantur, abscindantur*. Let them bee cut off, for they are enemies vnto God; and therefore wee may quickly know what they are to vs and to our Soueraigne Lord the King, whom the God of heauen preserue for euer against all their stratagems. And here I would beseech you all that I might not be thought either enuious, or superfluous, in that I haue insisted thus long vpon the cry or outcry against *Babylon*; for I am afraid lest these Foxes should fall to digging of new mines, and vaults: lest they should plot vpon more mischief: And herein our feare is not like the feare of the wicked, who are afraid without cause, *Prov. 28. 1.* without a cause, O God thou knowest the cause wee had; for from thee came the helpe wee had, it was the Lords doing, and it was marvellous in our eyes: haue wee not cause to feare? when they haue so farre ingaged themselues vnto their Suffragan the Pope, can wee hope of their true allegiance vnto our Soueraigne the King? The prooffe of this we had out of that infernall proit & (the powder treason) the like whereof cannot bee sampled in the Chronicle of time; nay if hell it selfe were raked for such a president, it could not afford it: as *Esa* speaks of their false fasts; *Esa. 58. 5.* Call you this a fast, saith he? So my brethren, shall we call this a religion? yea this is *Babylons* religion, which hath alwaies had blood for her surest foundation: which when wee know how these men that are thus infected, stand affected:

Quid enim nisi vota supersunt?

What remains but prayer to the Almightye that hee will put bye their treasons and treasures from the purchase
af

of Acheldama, which is the field of blood: and Lord wee beseech thee if our finnes have cried so loud in thine eares, as that thou wilt needs punish vs: O put vs to our choice as sometimes thou didst thy seruant *Dauid*, 2. *Sam.* 24. 12. and wee will chuse (O Lord) with him, rather to fall into thy hands, for with thee there is mercy, then into theirs for they are a mercilesse and bloodthirsty generation. And thus much for the quality of our cry which was to be made aloud: which when I considered, I knew no place so fit as this, to make a loud cry, or an out-cry against Babylon; whom I now leaue with this farwell of feare, that God hath left her.

THE FOVRTH PART.

IN the next part, which is the equitie of the cry, I am emboldened to speake and not to spare; Cry aloud and spare not: *Non omnibus dictum est*, this is not spoken to all: indeed it holds out with the Minister in reproofing of sinne, and with the Magistrate in punishing of vice; that the one preach, and the other rule without partiality: this spare not, is like feare not, in the tenth of *Matth.* vers. 26. in both which there may bee a quest of inquirie after the spirits, before this liberty be granted vnto them; for the spirits must first be proued, whether they bee of God or not, 1. *Iohn* 4. 4. For there be those, according as *Iude* speaketh, that speake euill of them that are in authority, that despise government, if these spirits might be allowed not to spare, that is, to speake what they would, and to doe what they would; I am sure they would not spare neither King nor Keyser, superior, nor inferiour, but would dart forth their maleuolent speeches, and scandalous imputations, vpon the best of them, it being the nature of that kind of venomous pride, to haue the poyson of Aspes vnder their tongues, and it shall come so freely from them, as if they onely were masters in Israel in regard wherof they stand exempted from that liberty, which is granted vnto those

who can sing the songs of Sion in such a tune, as that they are alwaies free from disturbing either themselves or others: This therefore gives no allowance vnto *Simeon* to curse *Dauid*; nor yet to *Corah*, *Dathan*, and *Abiram*, to murmur against *Moses*, nor yet for our *Marinists*, to disperse their leand libels, and false calumniation; to disgorge themselves, and that so maliciously, falsely, and impudently, as they have done, without respect either of time, place, or person; the world will witnesse with them, they have not spared; nay they have waded so farre in a vaine of singularity, that as Saint *Austen* affirmeth of them, *Nisi quod ipsi faciunt, nihil recte existimant*: They think nothing well done, but what they doe themselves: what will not they say? whom will not these censure? hating the persons of their superiours, and scorning the opinions of their elders, like *Petrus Abaylardus* and his followers, of whom Saint *Hierome* noteth, that hee would say in a case of controuersie, *Omnes sancti patres, sic dyndicant, at ego non*. &c. Indeed all the Fathers were of such an opinion, but I am of another iudgement. Well, because they are so troublesome, we will not trouble them with this addition: for debarre them of controlment, and you put them quite out of their element: This addition therefore in this place by mention, concerns the faithfull ministers of Christ Iesus, who must indeed reprove sinne in all those places, whereunto they are lawfully called, whether it bee Court, or Country, Towne or Citie; the word of God being our warrant, wee may speake, nay, wee must speake, and that without minning, flattering, or fearing: for Gods word is not to be partially diuided; as if some must be caught, and others let go: as if some must be wounded, & others healed; nay so spare, and pass by in their sins, as if they were able to deliuer their owne soules: will this hold out, when God shall come to visite his vineyard, to iudge his people? will God spare vs, for sparing of them? no surely: the time will come that we shall know, it had been better for vs to haue pleased God, then man. What an excellent example haue we in the person of *Naiban*? 2. Sam. 12. 7. who being sent from God

vnto *David*, spares not to tell him his owne; with *tu es homo*; And *Elias* being asked by *Abab*, whether hee were the man that troubled Israel or not; no saith *Elias*, it is thou and thy fathers house that troubles Israel, 1. *King*. 18. 18. Be not afraid saith God to *Jeremy*, and to *Ezechiel*, I will make thy face as brasse, that thou shalt not be afraid. The example of *Iohn Baptist* to this purpose is excellent, that though he were in *Herods* supper, *Luke*. 3. 19. that he heard him, and that often, and had such reuerence vnto that which he taught, that sometimes hee reformed many things for which hee was reprov'd; yet for all this *Iohn Baptist* sees a soule sinne that raigneth in him, and doth not spare to tell him to his face, that it is not lawfull for him to take his brother *Philips* wife. But here it may bee demanded what followed after; was he not taken lower by the head? and did not a dauncing strumpet triumph over his boldnesse? Well, what though it were so, this doth not stop our mouthes, for *Christ* hath taught his Ministers not to feare those that can but kill the body, but to feare him that can take both body and soule, and cast them both into hell fire, *Matth*. 10. 28. In regard whereof *Amos* will discharge his conscience, though hee neuer come more to Bethel, *Amos*. 7. *Esay* cares not for the saw, nor *Iohn* for the axe, nor *Jeremy* for the dungeon, nor *Daniel* for the den; their rest is vpon God; they doe not feare what man can doe vnto them. As God sent forth *Saul* against the Amalekites to destroy them all and to spare none; so the Lord hath sent us forth against sinners; with a commandement, that wee cry aloud against them, and that wee spare none, either for feare, or fauour, lest wee pay as dearely for our sparing; as *Saul* did: for that God that tooke his kingdome from him, can take his holy spirit from vs: and yet when all is done, the *Agar* of sinne shall be slaine and cut in pieces, 1. *Sam*. 15. 33. Therefore Saint *Paul* aduiseeth well, 1. *Tim*. 4. 20. Those that sinne openly, rebuke openly, that the rest may feare; and yet wee can dispence with our selues, thinking that God is all made of mercy, in saying he knowes whereof we are made; and he remembers that wee are but dust,

Psalm. 103. 14. What of all this, shall wee therefore sinne that grace may abound? God forbid, *Rom. 6. 1.* This forbids vs therefore to hold a tandle to your sinnes, to nurse vp your infirmities. If you shall vrge that we our selues haue our faults, our frailties and infirmities, and therefore may well winke at small matters: yea so we will, as a Reuerend Father saith, when you can proue that God is serued with winking. In the meane time, let vs consider with our selues that wee all stand in the presence of God, in his sight wee are naked creatures, *Heb. 4. 13.* and therefore if we be ashamed to haue men know or behold our sinnes; how much more ought we to blush for shame, to thinke that God and his holy Angels doth looke vpon vs; but if you shall not be ashamed to commit sin, doe not thinke that we will bee afraid to reprove your sinnes: Indeed we should not bee afraid to reprove your sinnes, but this same temporizing pollicy doth so alter the case, that wee crie with the Poet, *Parcino ista viris tamen obijcienda memento*: our boldnesse is turned into coldnes; by meanes whereof, we that should be noted for true sincerity, stand branded before God for palpable hypocrisie: sometimes we preach our selues, and in a vaine of singularity, make such a mixture betwixt rhetoric and Diuinity, as it so be these holy mysteries did altogether consist in fond popularity: Sometimes wee preach *placencia*, and speake so softly as can bee; lest they should heare vs; and when we doe fall to daubing and plaistering vp of sinne, we doe it sometimes so grossly, as that it leanes vs vpon record for flatterers as long as wee liue. Thus wee heale vp the wounds of the daughters of Sion, with sweet words, crying peace, peace, when there is no peace, *Ierem. 6. 14.* Thus wee sow cushions and pillowes vnder their arme-pits: thus we clapon vntempered mortar, *Ezech. 13. 10.* and sob vp sinne with an *amiable* bedde: Other sometimes out of inueterate malice, and heart-burning faction, we lay on load, as if the Temple were a fence schoole for vs to play our prizes, or else to end our private quarrels: Lord what a deale of bumbastling, garnishing, and packing doe we vse now adaiies in our sermons; I would to the Lord that might bee

be spoken of vs that Saint *Paul* speaketh of himselfe, *1. Thess* 2. 14. Wee speake, saith he, not as they that please men, but God: neither did we ever vse flattering words, or colored couetousnes, God is our record: dare we my brethren call God to witnesse for this: no sure, many of vs dare not, for *Balam* himselfe might rise vp in iudgement against vs: for hee tels *Bala*, that if hee would giue him the house full of gold, he cannot goe beyond the commandement of God, *Numb.* 24. 13. But we will blesse when wee should curse, and curse when we should blesse; & spare when we should speake, and tickle the eare, when wee should search the heart: O this is palpable, and yet in this wee are culpable: but let vs pray, In that which is past O God forgie vs; and from if hereafter the Lord deliuer vs. And now before I pursue this matter any further, for the preuenting of any preiudicate opinions that may passe on me, I here make my appeale vnto the Lord God, that though I haue not spared to speake the truth, yet I am as farre from that fierie and implacable temper of some of our brethren, as they are from that due course of obedience which wee all owe vnto the higher powers: Let me tell them that if they would bend their forces, and voices, against *Antichrist*, as they doe now against a dead dog or a flie, as *Dauid* saith to *Saul*, *1. Sam.* 24. 15. for so I can account our differences to bee no greater, then wee might hope of an happy issue of reconciliation, or something tending to pacification: but when wee shall abiure our domestique peace, and runne into those tents that are more then vnaturall; then woe vnto that house that is so diuided. But let vs take vp a lamentation, and wonder at those spirits, that stand a loose off from vs: whereunto shall their strange paradoxes, and singular tenents bee compared, surely vnto some kinde of bells, who are not heard so well as when the winde sits in one place; so our refusers are seldome heard with alacrity, vnlesse the wind sit in that doore, that they may inueigh against *Church government*, and then they will so trouble it, as if they would pull downe Church and steeple, and all: I speake not this as a *Cham*, to glory in the sight of my brethren.

threats imperfections; no I will with *Senn* and *Isoph* goe backward and couer; if that would recover, or recall those that are gone from vs, or else I will turne my face vnto the wall and weepe, when I shall remember, that wee should haue lesse care in preserving Gods Church, then the seditious had in preserving their City. *Iosaphus* in his *Bello Indatco*, tels vs of *Simcon*, *Iehochanan*, and *Eliazor*, though they raised many mutinies in Ierusalem, and shed much blood in their seditious skirmishes, yet when the Romans came against their City, they would presently unite their forces and ioyne against the common enemy: if wee had bent our forces ioyntly together against Rome, then those of the separation would haue had no leifure to thinke vpon these trifles; whereas now it is euident, that wee haue made doubts in things that needed not to be doubted of: and shall wee see what followes, even that which is very lamentable; for whilest wee fall to strining, the people fall to doubting what they should hold, to whom they should leane; and so that which is but matter of circumstance is called in question; as if it were the grounds or substance of our religion: Doth not the common enemy reioyce at this faction? and will it not in time be a by-word against vs? may not that which *Saint Chrysostome* speakes of in the 33. Homily vpon the Acts be verified of vs? *Veni Gentile* saith he, & dicit, *vellam fieri Christianum, sed nescis cui adhaream; multa sunt inter vos pugnæ, singuli tamen dicunt, ego verum dico*: The Heathen man comes saith he, and saith, I would faine bee a Christian, but I know not whom to follow; there are many differences and contentions amongst you, and yet euery one of you saith that they are in the right: hath not our bandying my brethren, almost brought it to this with vs? doe not the people fall to doubting, censuring, and muttering vpon these occasions, speaking as *Melancthon* is said to say of his time, *Quos fugiuimus habemus; quos sequimur non intelligimus*: therefore as *Salomon* saith, will you heare the end of all? *Eccles. 12. 13.* so will you heare the end of this, which I would to the Lord had neuer been begun? it is briefly
this

this *parum humilitatis*, a little humility would end the controuersie. And let this suffice for the ministers discharge who must speak and spare not, but *Aaron* is but one of the leaders, *Psal. 77. 26.* for God will leade his people like sheepe by the hands of *Moses* and *Aaron*, *Psal. 77.* And therefore now let the Magistrates harken to their charge: the Minister must not spare in preaching; the Magistrate must not spare in punishing; and therefore as *Paul* speaking to the King giueth him his title, *Act. 26. 27.* O King *Agrippa* beleeuest thou, so I, speaking to my Lords the Iudges, will not debarre them of that title which the Almighty hath giuen them: O ye Gods of the earth, remember what the God of heauen hath giuen you in charge: when *Iethro* counsels *Moses* to appoint rulers ouer the people, *Exod. 18. 21.* Hee bids him chuse men of courage fearing God, and hating couetousnesse: as who should say, such men will doe iustice. In Egypt the chiefe Magistrate did alwaies weare the picture of truth hanging about his necke: and so it is storied of the *Druides*, that they did the like, the Embleme thereof is plaine; namely, to shew that the sentences, actions, decrees and proceedings of Iudges ought to be true it selfe. That therefore which I your seruant would beseech of you at this time is, that when the Lord doth call you to these great places, that then you would vse the same prayer for your Iudgements, as *Salomon* doth for his gouernment, *1. King. 3. 9.* O Lord saith he, giue me an vnderstanding heart, that I may Iudge thy people, and rightly discerne betwixt good and euill: The Lord heare the Iudges of our land, when thus they pray vnto him; for it behoueth them to aske counsell of God, who in the 12. chapter of *Deuteronomie*, vers. 8. tels them that they shall not doe that which seemes good in their owne eyes, but that which God commandeth them; then you may appeale safely vnto the great Iudge, as *David* doth, be thou my Iudge O Lord, for I haue walked innocently before thee, *Psal. 26. 1.* This innocency and vprightnesse in iudgement scales an acquittance vnto the consciences of righteous Iudges, who must haue their eares open to the equity of all causes, but especially to the poore sup-

pliants, who haue many hinderers to keepe them from you. If you shall answere them as *Philip* of Macedon did answere the poore widow, they will not sticke to reply as she did: the story saith, that she was earnest with the King to heare her cause, but he defers her, and tels her, he had no leisure for to heare her, shee forgetting all dutifull respect asked immediately why he had leisure then to bee a King: and sure if they be put backe, whose soules speaketh within them for Iustice, with the answere of not hauing leisure, they will goe neere to aske why you had leisure to bee Iudges, vnlesse you did meane to execute iudgement: *Zephaniahs* complaint I hope in the Lord shall neuer be heard in our streets, *Zeph. 3. 3.* for righteous Iudges haue cleane hands, and all such corruption is an abomination vnto them: they are the Fathers of the Law, and their knowledge giueth light thereunto. How ought wee therefore to pray for you that you erre not? how ought you to pray for your selues, that you encline not either to the right hand or to the left? By mercy men may bee said to bee like vnto God, who is rich in mercy, especially those that sit vpon iudgement seats: for if I ouerdriue the cattell saith *Iacob, Gen. 33. 13.* they will die. Thus the Lord directeth wisdome how she shall mingle her wine, *Prou. 9. 2.* and the good Samaritan sheweth compassion by filling the wound with oyle, *Luk. 10. 34.* that is, where hope doth promise a new man: I speake not this as presuming to teach your wisdomes, but as reioicing in your iust iudgements, and as appointed by God to call vpon you for iustice against sinne, that she may not finde too much fauour: for what pittie were it to spare sinne when it is growne into a foule leprosie, ready to ouerspread the whole land? what mercy to saue them who make a practise of destroying of others? when murder with them is but manhood, when there is no more account made of the life of a man, who is the image of God, then of a dog. Againe, what pittie will it proue to spare those rotten members, who haue liued all the daies of their life by rapine and stealth, as if all things were common amongst them? Finally, what pittie were it to spare our Romish *Mercuries*, that come ouer from that

foule

foule vsurper, with dispensations to draw alleagiance from Kings and Princes? O it were pittie but that our compassing Seminaries, and Popish Factors might bee brought within the compasse of seuerer iudgement: the Lord bring it so to passe, that such bloody *Adonibezacks*, and Thumb-cutters as they are, may bee cut off from amongst vs. And thus much for the discharge of the two leaders of the people, *Moses* and *Aaron*, the hand of the one, and the voice of the other must set vpon sinne, God will not endure it, and therefore let not vs suffer it. Now by order I should enter vpon the voices exaltation, or extention which calls vpon vs for the lifting vp of our voices, which God would haue to be sounded out like trumpets: the purpose whereof for the sense will bee almost the same with the former, which was, Cry aloud and spare not: so the lifting vp of our voices like trumpets, is but to shake the foundation of sinne, as our loud crying was to awake from the slumber of security: and surely these trumpets, well sounded forth indeed, will make the walles of sinne fall downe; like vnto the walles of Iericho, which fals downe flat to the ground at the sounding of the trumpets, *Iosh. 7. 20.* and therefore seeing the difference is no greater betweene crying aloud, and lifting vp of the voice: hauing spoken of the one, if I might obtaine your lawful fauour, I would omit the other, *Nec mihi vitio vertatur*, neither would I willingly incurre censure for it; because my request is grounded vpon reason: for *Nausea naturam, tedium artem terit*: As too much phisick overcomes nature; so tedious discoursetires attention: And I would desire you to heare mee no longer, then you would heare mee with willingnesse; for impatient hearing is commonly fruitlesse. Thus hauing proposed and granted mine owne dispensation for this omission, I come to that part of my text which bids mee tell Iuda of her sinnes, and Israel of her transgressions.

THE FIFTH AND SIXTH PART.

VHen *Tertullus* the Orator was willing to bee heard of *Felix* the Gouvernour, hee besought him
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of his curtesie that he would heare him a few words. So I beseech you all, Gouvernours, and others of your curtesie, nay more of your Christianity, to heare what I haue to say vnto Iuda, and to beare witnesse with mee, that according to this charge I doe tell Israel of her seuerall transgressions. *Jeremies* Lamentations are notable descriptions of her downe-fall: she was strong, she is growne weake; she was pretious in the sight of God, she is now forlorne, and with *Rachel* weepeth for her children, but will not bee comforted because they are not: and no maruell though God forsake her, she first began; they haue forsaken mee the euerliuing God, *Esay* 1.2. If Israel would haue been warned, or if Iuda would haue harkened, these iudgements had bin spared; God alwaies hath told, and foretold his people, what should follow if they did not turne vnto him. Heere therefore they must be told of their sinnes; but where shall I begin? or rather when shall I make an end, if I stand to tell Iuda of all her sinnes? shall I tell her of her oppressions which is odious, of her pride which is monstrous? Shall I tell her of her waights and measure, how fine and small they are growne; of her a pologies for sinne, of her defences for Satan? shall I tell her that shee hath few places free, most places full of sinne? shall I tell her that her iudgement is neere, and if I doe, will shee care for it? shall I call for those other three crying sinnes, which I could not at first, place with the first, which was blood, and shall I tell her that they haue entred their names with her? shall I tell her that shee hath sinnes that were neuer heard of before, and if the Lord were pleased that they might neuer hereafter? shall I tell her of her violence, of her extorting vsurie? shall I tell her how skilfull she is growne in circumuening her brethren; insomuch as God bids a man take heede that he trust not his owne brother? *Ier.* 9.4. shall I tell *Iesabell* of painting her face, or the daughters of Iuda of their strange attyres? shall I tell you that which the very streets will shew you, and that is such a mixture of apparell, as that sometimes the question is asked whether the wearer bee a man or a woman? O where shall I begin, or when shall I make an end? shall I tell her of her drunkennesse, that

drawer

drawer on of sinnes, that beastly, filthy tumbling quality, that which makes a man nothing but sinne? as Saint *Augustine* obserueth, speaking of a drunkard saith, *Ipse totus est peccatum*; shall I tell her of her Bribery, her cruelty, her open impiety, and will she blush, will she be ashamed? no surely: were they saith *Ierem.* 8. 12. when they had done all this, ashamed? no they weare not ashamed: Heare O heauens and hearken O earth, was the like euer knowne, *Esay* 1. 2. and shall they not bee told of it? what will they doe, will they hide themselves from God? they cannot; *Psal.* 139. shall they escape the iudgement of God? they shall not; will they pray? they dare not; or if they doe, it were as good they did not: for as *Iehu* turns backe the messengers of *Iehoram*, when they asked whether it were peace; yea *Iehoram* himselfe, when hee asked whether it were peace, was answered no; for what peace can there bee saith *Iehu*, as long as the adulteries, murders, witchcrafts, and the wickednesse of thy cursed mother *Iesabell* continueth vnto this day? 2. *King.* 9. 22. So, what passage can our prayers haue, as long as our wickednesse, pride, oppression, drunkennes, and other abominations continew to this day? nay take heed that God do not forbid *Jeremy* to pray for you, *Ier.* 7. 16. that is, not only refuse the prayers of the wicked, but also forbid the godly to pray for you, O pardon my plainnes, & excuse my boldnes, in that I am come so neere as to our selues, for euen we are guilty of these sins. O Israel, admonish England, O England, take heed by Israel; for if thou wert as a signet vpon the right hand of God, yet thy sinnes may pull thee off: the greater thy blessings are, the greater thy iudgements will bee if thou doe not vse them to Gods glory: thou hast blessings beyond comparison; yea God hath blessed vs above our felowes: thou hast a gracious King, whom the Lord in mercy preferreth, for the good of the whole land; thou hast the pure and sincere word of God, which the Lord in mercy continue as long as the Sunne and Moone endureth; thou hast peace and plentie, riches and beauty, thou hast two most excellent breeders, euen thy two famous Vniuersities, their breasts haue nursed vp many Prophets and Prophets

children, and they are gone forth into the Lords Vineyard; thou hast rich Temples, the houses of God; thou hast stately buildings, the pleasures of man; thou hast excellent Monuments of antiquitie; thou hast ancient Townes, and many famous Cities; yea thou hast one very eminent, and seemes more excellent then all the rest. Of this City I may say as sometimes it was spoken of Ierusalem, many good things are spoken of thee O Ierusalem, thou City of the Lord: so many good things are spoken of thee, O London, I hope the City of the Lord, as namely, your Hospitals, for the little ones of Christ Iesus, as also your exhibitions, and contributions, giuen from your seuerall Corporations, for the breeding vp of young Leuites; but chiefly the comfort that the children of God may haue in this place aboue all other places in the Land, and that is the continuall recourse that may be vnto the Temple, not any day missing, but that in some one Church or other the word of God is preached amongst you. O these are comforts indeed, and so are the other great blessings, and the Lord encrease the number of them that will thus plentifully cast their bread vpon the waters; but yet for all this, as God saith vnto the Church of *Ephesus, Reuel. 2. 4.* I haue a few things against thee: so the Lord for all these hath a few, yea many things against this City, but especially one, and that is pride: and I am come to tell you of it, for your City is full of sinne, but this sinne doth abound: For of what Nation and Country doth not your City borrow pride? and for your fashions as they are many, so they are monstrous: I would to the Lord that when you goe to take measure of your wide and flaunting garments, that then your soules would remember the way to heauen which is said to bee narrow, *Math. 7. 13.* And it is to bee feared that your great round-about, and wide circumferences will bee too broad to get in at that narrow gate without great repentance: looke vpon your seuerall degrees, and there is no man in his place; your very seruants goe beyond that which may become their masters; their masters beyond that which may become their Gouvernours; their Gouvernours beyond that which may become their places; and the diuell beyond all in perswading

ding vs thus to put on a fooles coate: nay it is more then
follicie, it is sinne, and why should you not be told of it? nay
why are you not ashamed at the vglynesse of it? a great al-
teration from figge leaues my brethren, *Gen. 3. 7.* To come
to the daughters of *Iudaes* pride, Bonets, Mufflers, Crisp-
pins, Vailes, Tablets, Wimples, wide slops and others:
if these were an abomination vnto the Lord? O what then
is ours that is as farre beyond this, as that I am ashamed to
open prides presse vnto you? O dust and ashes, why dost
thou make such hast to hell? change thy glasse in time, and
hereafter let Gods booke bee thy glasse, and thou shalt see
there the state of thy soule, as for thy bodie doe not pamper
it, doe not paint it, doe not iet vp and downe like the pur-
ple foole in the 12. of *Luke*, for thou knowest not how
soone thy soule shall be taken from thee. Tell the people
therefore of their sinnes, O yee that are to speake in Gods
cause, tell Iuda of her sinnes, and Israel of her transgressi-
ons, preach vnto them, pray for them, that so they may
breake off their sinnes by repentance, that so they may pre-
uent Gods heauie iudgements: Let Sion her selfe put on
mourning apparell, let her sit downe in sackcloth and ashes,
let her waite vpon the Lord, and vpon his sauing health; let
her forsake her selfe and her fathers house, that so her name
may be entred in the booke of life: yea let every man turne
vnto the Lord, and with *Jacob* wraastle both with prayers
and teares, vntill by faith hee is assured that God will for-
giue him. This was the King of *Ninenehs* counsell, *Jonah*
3. 9. for who can tell faith hee whether God will haue mer-
cy vpon vs? O Lord we are assured of thy mercy, for wee
haue tasted of thy goodnesse, and wee are contented to bee
told of our sins. Thus thy word shall be had in reuerence,
thus thy people shall bee taught obedience, thus shall thy
Saints reioyce and sing, and whereof Lord shall they sing
but of thy Maiesty power and glory, who art God from e-
uerlasting and world without end? And thus O ye house of
Israel, you Saints and seruants of the Lord, you haue heard
me set forth what *Esay* hath in charge, and how he must dis-
charge his dutie by crying against sinne, by lifting vp his
voice.

voice like a Trumpet, by preaching in season and out of season, by shewing himselfe an approued and faithfull labourer in Gods vineyard, by not tearing the faces of men, by not sparing or respecting the persons of the vngodly, by not fainting in the Lords businesse, and all this must wee who are the Pastors doe, and yet when wee haue done all, we are but vnprofitable seruants. Now what will you doe that are the people? will you turne vnto the Lord your God? will you lament your sinnes? will you amend your liues? will you seeke God while he may be found? will you reioyce in his saluation? will you esteeme worthily of his blessings? will you walke obediently in his Commandements? will you attend reuerently vpon his ordinances? will you relieue his poore members? will you redeeme the time that is past? will you long for the ioyfull time that is to come, and with the Saints, cry Lord Iesus come quickly? Then hearken O yee people what God doth promise; you shall be happy aboue all other nations, you shall be blessed in this life, and in the life to come; you shall be satisfied, rewarded, and euerlastingly crowned; your ioy shall bee incomprehensible, your comfort vnspeakeable; for no eye hath seene, no eare hath heard, no heart can conceiue, the ioyes that God hath laid vp in store for thē that feare him. And thus with *Moses, Deut. 30. 15.* I call heaven and earth to record that I haue set before you this day both life and death: & here I pray that God may direct vs by his holy spirit, preserve and keepe vs in the faith of Christ Iesus, and to encrease his graces within vs, that we may haue comfort and consolation in this life, euerlasting blisse and saluation in the life to come, through Iesus Christ our Sauour, to whom with the Father, and the holy Spirit, be ascribed all honour, glory, power, and praise, from this time forth for euer.

more: Amen.

FINIS.

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